1: Titiev E-5 (1948) 1951 SG4 Araucanians SG4
Mapuche-Huilliche

342 homes a partition was used to separate the "kitchen" from the living quarters.

342 Despite uniformity of construction and furnishings, there are
● 356 striking differences in tidiness from house to house. Some women keep their floors more evenly packed and more neatly swept than do others, and occupants vary in the amount of care with which they exclude dogs, chickens, pigs, and other
[234] animals. In a few instances large animals such as horses or oxen are sheltered indoors during inclement weather, with consequences that can easily be imagined.

342 Religious rites no longer accompany the occupancy of a new house, but the owner customarily provides food and drink for an all-night celebration for his helpers and friends. A literal housewarming takes place on these occasions, as extra fires are lighted on the floor.[15] It is thought that heated air rising from within, with the downward pressure of cold air outside, will make the thatch roof fit more tightly. A family may even postpone moving into a new *ruka* until the first rainy day in order to be sure that conditions are right for making it snug and weatherproof.

On none of the reductions that I visited in 1948 did I notice houses with more than one doorway, or with separate compartments for the use of a man's wives or married sons.[16] Structures
[343] with zinc, tin, or even tile roofs may be seen from time to time, but these are more likely to be storerooms or barns than habitations, as the Mapuche claim that conventional *rukas* are more comfortable. Nevertheless, one innovation has become widespread. Many dwellings are built with plank walls to a height of three to four feet and are thatched the rest of the way. As a
[476] rule, owners still build their own houses with the help of volunteers, but here and there I was shown an exceptional structure that had been built by hired carpenters from a near-by town. Often when a new *ruka* is put up the old one is converted into a barn for the use of livestock.

[15] Cf. Hosse, 1939, pp. 155 ff.

[16] Arrangements of this sort are frequently mentioned. See, for example, Smith, 1855, pp. 295–96; and Hosse, 1939, pp. 157–59.

4:Latcham F-5 (1888-1893) 1909 SG4 Araucanians SG4

342 622 The huts of the chiefs and principal men are divided by bamboo screens, each wife having her separate sleeping and cooking place; but among the unmarried the same confusion prevails.

621 The Indian villages are never large, seldom containing more than a dozen huts, generally fewer. This dislike to congregating in numbers is probably a relic of their old hunting instinct, and dates from the time when their mode of life necessitated an extensive tract of country for the requirements of each family or clan.

352 The household effects are of the scantiest and rudest description. They use no tables, and their seats are either rough benches or blocks of wood; although the Indian for the most part squats cross-legged on the ground. They make a rude kind of bedstead of four forked sticks, planted in the ground. Two parallel bars are placed in the forks, and a horse or bullock hide is stretched tightly across them and fastened by strips of hide. Their beds consist of piles of sheep skins with the wool still on, or bundles of rushes covered with coarse native-made blankets. Another bundle of rushes or roll of skins forms a pillow, although this latter is frequently wanting.

[854] The native cradle is rather ingenious. It is a kind of basket hung from the roof by cords, generally over the bed of the mother, who can thus swing it without rising.

415 The cooking utensils consist of coarse earthenware pots of different sizes; and the meals are eaten from roughly hollowed wooden platters with rude spoons of the same material. Their clothes, when not in use, are kept in large hide sacks, suspended from wooden hooks fastened in the uprights of the house. Each wife has her separate fire, cooks the food and attends to the wants of her own progeny.

356 Although the Araucanos are cleanly in their persons they are not so in their households; and, as in most inferior communities, they form a happy family, the pigs, poultry, dogs, cats, etc., all sleeping under the same roof.

286 [234] 283 [235] *Weaving.*—The first material used by the Araucanos in their weaving was the fibre of certain plants and the inner bark of determined trees, especially the *ayocha* (*bromelia landbecki*), which to-day are only utilised for making ropes, baskets, cords, and fishing lines. Now they use the wool obtained from their numerous flocks.

283 To twist the wool they use a very simple spindle, shaped like a shuttle and about 10 inches long. At the lower end is fixed a perforated stone disc. The wool is taken in the left hand and wound around the left arm, the right hand being used to twirl the spindle and draw out the wool. 286 Their looms are also very primitive and easily constructed, and being adjustable can be used for any sized cloth required. The vertical frame is about 5 feet high, with a series of holes ½ inch in diameter and about 6 inches apart, to allow the regulation of the crossbar which indicates the width of the piece to be woven. The cross-beams top and bottom are fixed to the uprights by wooden pegs, and the top one can be

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

800 warmth as well. Additional light is sometimes furnished by burning
373 wicks of twisted threads placed in bottles or tin cans containing kerosene. A lighted sliver of wood helps one find things in dark places in the ruka. If light is needed on the outside of the ruka, or when one needs to walk any distance at night, "like going for medicines for the sick," the end of a piece of wood is set on fire at the fireplace and as one walks, it is whirled in a circle at arm's length to keep it burning. "We were brought home that way one pitch dark night after caring for a sick person," said a non-Araucanian herbalist. "The light keeps pumas away, too." On Christmas Eve one could see such firebrands being whirled by leaders of groups of persons coming to Midnight Mass.

● 358 Almost without exception ruka seen during the present study were orderly and clean, and so were the yards about them. Children were expected to keep everything in its proper place when not in use; if they neglected to do this, their attention was called to it. A 10-year-old Alepúe boy was seen putting back an ax, which he had used to slice down a block of wood from which he was making a top, into the exact place from which he had taken it. A 13-year-old Cofaripe boy slid off his horse when he came home from an errand, which had taken several hours, removed the saddle, and at once carried it into its corner in the ruka. Dishes, after being washed at the brook, or in water brought from there, were put in their proper places to dry.

356 Sweeping, both inside and outside the ruka, is done with a broom
412 made of esparto tied to a wooden handle with tender shoots of voqui. The yard outside of the ruka is also swept with a leafy branch of a tree or shrub. Whiskbrooms, used in cleaning kettles, pottery, and bellies of fish, are made in the same manner as the broom. A Cofaripe girl, about to tidy up the yard, shooed away the chickens, chased the pigs, and then with a leafy 5-foot branch vigorously swept the ground near and between the two rukas occupied by her family. "Most certainly one does not use this type of broom inside the ruka! This enormous thing! No, not this!" she said, somewhat annoyed, when asked if it were so used.

352 Household furnishings are very simple; they are meager, but ade-
513 quate. Unless the family has a ruka for sleeping purposes, persons sleep in corners or along walls on sheep pelts either on the floor of the ruka or on low platform beds of planks. A non-Araucanian Alepúe area herbalist had seen a row of children, each rolled in a blanket, asleep on pelts on the ground in the ruka used for sleeping. They were placed head to feet, alternately. Two adult men were sleeping in the same position on a platform bed, each rolled in a blanket. Sheep